

life but a warfare? And what is the
a thoroughfare?

Poetry.

For Zion's Herald,

In the leaves are saphyrs sighing,
In the garden roses dying,
On the landscape shadows flying;
For the summer hills adieu,
And it grieves us that she leaves us,
Till we wear the winter through.

Now, at last, we learn to measure
All the sweets of summer leisure,—
Beauty, bird-song, bloom and pleasure,
Cooling shade and crystal fountain,
Fanning breeze and laughing
Field and forest, plain and mountain.

Smiles of brilliant summer hours,
Transient tears of summer showers,
Sylvan bowers, summer flowers,
Summer awallows soon departed,
In September we remember
With the leaf-fall lonely hearted.

Ah! has friendship with us wended,
And with summer beauties bled,
And with summer season ended?
Bright eyes faded with the dawn
Summer when she comes again,
Brings the rose, but brings not those!

UMBLE PETITION.

is the one condition of peace—WE ASK NO

Only Union—nothing more.
All our rights we cast aside;
Consent and govern, as before,
We submit: this is our pride.

We'll give up the Union men
In the Border States to you;
Pay you treat them tenderly,
Your guerrillas always do.

We will pay your public debt,
We will render back the slaves;
They are in our army now,
But we'll send them—to their graves.

All those States which once held slaves,
All our Territories too,
Freely we will yield them all,
Freely yield to Slavery's tide.

Is there aught else we can give?
Yes—our manhood, that is too;
We shall have no need of it
When we thus unite with you.

Only let us live with you
In a Union as of yore;
This we beg for, this we claim;
Only this—"WE ASK NO MORE."

—*Journal.* WOOD & Co.

Ministerial

For Zion's Herald.

Only a short time since, a brother started at the Livingston Street prayer meeting, New York city, that he felt a call to preach, and went and enlisted in the army to get rid of it. I admit that many preach in a manner that indicates no cross in preaching. But I do not think that they are so much more fully than to enter the field of battle. Thousands have engaged in deadly personal combat for want of courage to bear a single false statement against their character; but the minister of Jesus is required to bear all insult, all wrong, and yet go to these and say, "I am not a man of blood." I think that it lead to insult upon insult, and cursing upon cursing. "Should not the minister of Jesus be willing to suffer?" Yes; but do not our records show that he does suffer? How often, without complaining, and known only to a few, has he suffered for want of the love of life. How often has he suffered in an ignominious and painful death? He has suffered in a known crucifixion when he has seen his former school fellow, of less business capacity than himself, enjoying all the advantages of wealth, a pleasant home and broad acres, and the centre of social life, while he has gone forth singing,

While conversing with a man a few weeks since the appointment of ministers, he re-

But was that statement correct? I

As many more are drawn along by the disease that forbids exposure. Through exposure an earnest, continued labor, numbers are year by year added to the list. Still it is asked, "Ought not the minister to be willing to suffer?" Well may that devoted, careworn, crucified minister look forward to the day when he will be able to say, "I have entered in the grave, beyond the pitiless eyes of his fellows, for whom he toils and dies, with joy and hope of rest to leave!"

But the whole question of right, as it stands before the minister himself, must turn on the nature of the call, and the willingness to accept it. Is it a call, or a secondary work? First, for an answer to this question I refer the reader to the manner of *the* call of Aaron, and the work required of him. See Exodus 28, 29; also, Numbers 1, 47-54. Secondly, we will consider the call of the Christian minister, as he is called. We will turn first to Hebrews 1, 4. Here we read, "No man taketh this honor upon himself, but he that is called of God, as was Aaron." Now we turn to 1 Cor. 12, 16; "Though I preach the gospel unto you to glory in, for necessity is laid upon me."

9-62; "And he said unto him, Lord, suffer me

dead; but go thou and preach the kingdom.
And another also said, Lord, I will follow thee,

What shall be thought of these men who enter to work for a season, and then depart, engaging in service the farthest remote possible from their calling in view of its magnitude thus given, and the divine assurance that they are accompanied by a woe too great to falter therein? The battle is not for the angels, nor is Satan and Christ is raging, and what shall a standard bearer answer who deserts his post? Ought men (and they are not and cannot be wanting, until God has determined to destroy) can fight the battles of a country, and then depart, entering the world of the living unless he be divinely appointed, as was Aaron? Can those who ministers among who have led our country astray in this matter, and how must it fare with the people who take all for a common use, leaving no sacrifices on the divine altar?

And how shall the displeasure of God is upon us, and we must suffer for it, and yet there is hope concerning the future, and brighter days will yet dawn. There are ministers who are on God's altar, and power on earth can pluck them from it. I believe their number will never be less. Through these